1: Linton E-8 (1926-27) 1933 FYS Tanala FYS

177 formerly had a few riding oxen. Both of these are due to European
492 contact. The Taimahafy, at the northern end of the plateau, use oxen as pack animals and apparently have done so since pre-European times. The loads are placed in cloth bags, which are slung across the animal behind the hump, one hanging on each side.

233 It is safe to say that if all the cattle belonging to the Tanala
556 Menabe were destroyed over night, no member of the tribe would miss a meal or suffer any other serious hardship. Their loss would be somewhat more serious to the Ikongo, but they would still be able to get along quite well without them. In spite of this lack of practical value, cattle are everywhere of great social importance.
• [459] With the possible exception of slaves, which no longer exist, they represent the only form of interest-bearing investment possible under native conditions. Every man tries to accumulate as many as possible and his standing in the community is largely determined by
[777] the size of his herd. Charms to increase the fertility of cattle are common and cattle are only sold or killed in case of absolute necessity. They are regarded almost as members of the family and the idiosyncrasies of each animal are well known. One informant told me that they are the only animals which possess souls. They are not regarded
[782] as sacred, but the killing of an ox, either as a sacrifice or for meat, is an integral part of practically all important ceremonies.

685 Although the Tanala consider ordinary theft as one of the most
556 serious of all offenses, cattle stealing is regarded as honorable so long as the members of one's own village are not molested. In fact, it is considered a proper occupation for a young man of spirit and offers an easy road to wealth and advancement. The native attitude is comparable to that of our own Plains Indians toward horse
[721] stealing. Cattle formed the most important part of the spoil in warfare and a successful theft was in the nature of a war exploit. European efforts to suppress it have rather heightened the thief's prestige by increasing his hazards.

541 Bull baiting and watching fighting bulls were both important
749 sports in pre-European times. They still persist, but are becoming rare. I could get no information on bull baiting among the Ikongo, but it was probably a regular part of important funerals there, as among the Menabe. In the latter group it was customary, in the course of the funeral festivities, to drive up one or two bulls. These were baited by the young men, who would incite them to charge and then avoid their rushes, swing by their tails, leap on their backs, etc. A favorite trick was to await the charge, catch the bull's

1: Linton E-5 (1926-27) 1933 FYS Tanala FYS

One of the most important forest products is raffia. This is not only an article of trade, but figures largely in native industries. The raffia palm usually grows in low, moist ground. It attains a height of from 20 to 30 feet. The natives cut the young fronds from the heart of the leaf head just before they begin to open. Care is taken not to cut too deeply, which would injure the tree. The leaflets are then cut from the midrib. 314 824

The raffia fiber is a thin, tough membrane which covers both the inner and outer surface of the leaflet. It must be stripped while the leaflets are still fresh. The membrane is loosened from the leaflet at its base, the operator using his thumb nail. A dozen or more leaflets are then gathered into a bundle and the ends of the membranes seized and stripped off with a single long pull. The raffia strips are then knotted together at the small end and hung over horizontal poles to dry. They are kept in the shade for about a day, then completely dried in the sun. When dry, the raffia is done up in large twists and is then ready for the market (Fig. 14, c). The native use of raffia for cordage and in weaving has already been described.

The natives also gather various wild resins and gums for trade to Europeans, but they make little use of them themselves. [439]

PROPERTY AND INHERITANCE

To the casual visitor it appears as though all the inhabitants of a Tanala village were on much the same economic level. There are no marked differences in the housing, clothing or food of the different families. No one appears rich, but, on the other hand, there are few signs of extreme poverty. The only individuals who seem really poor are a few old women living alone. It is only on closer acquaintance that one begins to realize the extreme importance of property in the social structure. 511 556

The material wants of the Tanala are few and easily satisfied, but property looms as large to them as to any group of European peasants and their attitude toward it is much the same. There is no display of wealth and all unnecessary expenditures are frowned upon, but there is a great love of money for its own sake. Any actual cash which comes into their hands is carefully hoarded. In spite of the severe penalties for theft and its relative rarity, the natives do not trust even their own families where money is concerned. A man who has a hoard of silver keeps it buried in some place known only to himself and usually does not divulge the fact even to his heirs until he thinks he is about to die. 556 454

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

596 Thus, while the village and gens are permanent units, the lineages of which they are composed are constantly dissolving and changing, a given lineage rarely persisting more than four generations.

596 554 The lineage is a direct outgrowth of the family. It has already been said that married sons build their houses close to that of the father and that they and their children are under his control as long as he lives. If the brothers are friendly to each other, as is usually the case, they continue to live together after his death, keeping the family land holdings and cattle herd intact. The eldest son becomes the head of the group, in the father's place. He directs the common activities, settles internal disputes and acts as its representative in councils and minor sacrifices. His position is almost like that of the father and he is shown great respect by the other members. At the same time, he has no legal authority over his brothers or their children and must gain his ends by persuasion. As he usually receives more of the father's property than the younger sons, he is generally the richest member of the group and strengthens his position by gifts and loans to the rest. When he dies, his eldest son succeeds to the leadership and the group holds together until split by some serious internal dispute. The reason for such disputes is usually economic, but jealousy is also important in the third and fourth generations. A rich man who cannot succeed to the leadership of the lineage will often demand his share of the common property and found a new lineage.

The members of each lineage live together in a separate ward within the village. They herd their cattle together and help each other in making the *tany* ("fields for hill rice"). All contribute to the support of poor and old members and, at funerals, all are assessed according to their wealth. Individual property rights are fully recognized, but there is a good deal of informal communism. Within the limits set by good taste, any member may use the tools, etc., belonging to any other, even in his absence. Food is shared freely. [454] In many cases the members will deposit their money with the head of the lineage, who acts as a sort of banker.

Blood ties between members of the same lineage are felt to be almost as close as those between members of the same family. Men and women use the same terms of relationship for each other as for [582] actual brothers and sisters. Marriage within the lineage, although permitted in some cases, is generally frowned upon.

THE VILLAGE

621 361 Until very recent times, isolated dwellings have been unknown among the Tanala, due to the constant danger of attack. The village